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A CHRISTIAN AMENDMENT

Delivered in a Sermon on New-
yeares day 1631. in S^t Martines
Church in Oxford, and
now published:

By H. TOZER M^r of Arts and Fellow of
Exceter Colledge in Oxford.

Rev. 21. 5.

*He that sat upon the Throne, said; Behold, I make
all things new.*

Psal. 51. 10.

*Create in me a cleane Heart, o God, and renew a
right Spirit within me.*



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TO THE
R. W O R S H I P F V L L

S^r W A L T E R P Y E Knight,
Iustice of the Peace in the
County of *Hereford*; and
Heire to the R. Worshipsfull S^r
Walter Pye, K. H^s Maieslies
Attorney in the Court
of *Wards*.

Worthy Sir,

IF any should aske
mee (as mine own
thoughts doe) vpon
what confidence I
adventure in this Censuring Age,
the Publisshing of this poore ensu-
ing discourse; I would then answer

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them (as now I doe my selfe) that, when I review and consider the Nakednesse thereof, I cannot value it worthy of the Title of such a Mite as deseruedly might, when cast into the Treasury, finde acceptance. Nor is it my care and desire to please the Humours of those, who can, with sweet content, spend that time in Censuring of other mens endeavours, which they might with as good Honesty imploy in the Bettering of their owne. There is a Carpere vel noli nostra vel ede tua, which I leaue to their Graue considerations, vntill such time, as after some long-expected Parturiunt montes, the world happily finde as good cause to laugh at their folly,
as

DEDICATORIE.

as they at other mens good intentions. Never was I yet taught either to flatter, or (without offence given) to feare Mortality, much lesse to make a Time-ſeruing Diſpoſition the leaſt part of my happineſſe: and therefore if any ſhall thinke it fit to vilify theſe my weake endeavours, (that there may betweene vs be no loue loſt) I ſhall care as little for their cenſure, as they doe, or can, for this my labour. Tis your deſerving Goodneſſe, and that in particular towards my ſelfe, which hath (I may truly ſay) enforced me thus farre to appeare vnto the world; and therein to expreſſe that I am ready (though not able) to recompence that kinde loue, which by me
bath

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bath beene receiued from you: The beginning whereof I then happily enjoyed, whiles it pleased your good Father, my much Honoured Friend, to commit you vnto my Charge and tuition; in which time, as my small Labours were abundantly rewarded by a full Hand, so were my true desires towards You further encouraged by many pregnant Testimonies of your good and louing disposition, which, since that time, hath fully appeared in many reall expressions. Beside, others will confesse too that your deserving goodnesse hath beene further spread in a willing readinesse towards this your Colledge; Honouring most worthily the religious and flourishing estate thereof
(which

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(which stands yet (blessed be the Highest) unquestionable) and still thankfully acknowledging their loue towards you, whose care hath beene imployed in the government of the same. So that most here haue some cause, but my selfe most of all, to honour (at the least in a true desire) the good Deserts of so worthy a friend. For this cause desiring to devote vnto you some part of my weake and slender labours in testimony of my thankfullnesse, I haue at the last aduentured on this small Parcell, the subject whereof will, I know content you well, as being that, which your selfe with your vertuous Lady in the government of your family, as good stewards, daily

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practise; only my unworthy moulding of so good a Matter, might iustly expect to fall short of Acceptation, but that I am well assured of your Goodnesse therein too. If any shall, for your sake, be pleased to afford hereto a favourable Aspect, I shall thankfully acknowledge them my Courteous Readers; and to him, that is not purposely Curious, some small requiting Benefit may happily accrew. Each man, if not wilfully blinde, may see how that All things by Gods disposing Providence become daily new to him, and that tis therefore necessary, he should in Heart and Soule bee Such to God. However, I am fully assured of Your Readinesse in
embracing

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embracing a seasonable Memento
to tending vnto this purpose; E-
specially seeing that as all men
haue some cause thankfully to con-
fesse the Renewing of all things
vnto them; so You much more:
Considering that, besides the abun-
dant sufficiency of worldly rich-
es by the Providence of your Hea-
venly directed Father still flow-
ing towards you, God hath so
quickly invested you with New
Dignities of Honour and Ser-
vice (Knighthood and Iustice-
ship) imploying you farther in a
new charge, the Guidance of
a great Family, of which you are
made the Head; and (which is
the Complement of your other fel-
licities) hath seasonably blest you
with

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with an hopefull Sonne; à Sonne borne to you by a sweetly disposed Lady, who is, both of your Happinesse a ioyfull Partaker, &) also a true Consort in your loue to Gods words. So that nothing remaines now, but that you continue to endeavour (as you haue begunne) the Renewing of your Heart in Thankfulnessse vnto that God, who hath so plentifully crowned you with those New blessings. And, that you may thus labour continually to make a sanctified vse thereof, for the encreasing of them vnto your selfe, (which otherwise cannot be look'd for) and also the setting forth of Gods glory (who bestowed them on you) you haue for Gods directing

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*elling of your heart , the daily
prayers of him, who desires to bee
and remaine ever*

Yours in all faithfull
respects

HENRY TOZER.

1871

1871

1871

1871



A
CHRISTIAN
AMENDMENT.

*As it was deliuered in S^t Mar-
tines Church in Oxford.*

2. CORINTH. 5. 17.

*Behold Allthings are be-
come new.*

THE Text is an
argument perswa-
ding vnto New-
nes of life, which
S^t Paul doth vrge here to con-
firme what hee had proposed
and

and prosecuted in the former parts of this Chapter; wherein hee declareth his hope and confidence of that Glory, that was prepared for him, *ver 1* and further sheweth what they ought to bee, who looke to bee partakers thereof; namely such, as labour to bee accepted of God, *v 9* And that hee might himselfe thus appeare, hee endeavours to approue himselfe faithfull in the dispensation of the Gospell committed to his trust; adding further what is required of him and others herevnto; and that is to bee such, who no longer knowe Christ according to the flesh,

ver.

ver. 16. but are rather become in him New Creatures: which we must be, if We will be accepted of Him; if partakers of that Glory: for if we looke to haue our habitation in those buildings, which are eternall in the Heavens, ver. 1. we must bee in Christ; and they, which are in Him, must be *New Creatures*; for, *Old things are passed away*; and, *Behold, all things are become New.*

'Twere needlesse to enlarge an introductory Preface with the different Expositions of *Interpreters* on these words, in shewing what is meant here by *Renewing*; and what by these *All things*, which are
said

said to *Become new*, for although some vnderstand hereby those *Types* and *Ceremonies* of old, which, say they, are now gone and past; and so we haue in stead of an *Old* a *New Testament*: yet if we rightly consider their seuerall interpretations, we shall find them all tending to perswade a *Renewed sanctity* in life and conversation: which indeed is that wherevnto our *Apostle* doth here direct *His* discourse, and which I shall accordingly prosequite in *Mine*.

In the words we haue	{	1. An <i>Invitation</i> ; or a <i>Stirring</i> of vs vp to an attentiuē <i>Observation</i> ; in this

this word, *Behold*.

2. A *Proposition* to be considered. *All things are become new.*

The first word, *Behold*, as it often presenteth it selfe vnto vs in the Scripture, so it commonly foresheweth something following, that is worth our notice; that commonly is, may be, or should be knowne of vs: such as indeed is the matter here proposed; namely this point of *Renewed sanctitie*.

If we looke into the seuerall portions of Scripture, which are prefac'd with this *Introduction*, this terme *Behold*, we shall finde the signi-

B fications

fications of it to be diuerse.

Sometimes we meet with an *Ecce Admirantis*, a Behold of wonder; as Job: 11. 36. BEHOLD, how hee loued him. Sometimes an *Ecce Admonentis*, a Behold of Caution or Admonition; as Job. 5. 14. BEHOLD thou art made whole, sinne no more. Sometimes an *Ecce Excitantis*; a Behold to Rouze vp and put in remembrance; as 2. Cor. 6. 2. BEHOLD, now is the accepted time, the day of salvation. And sometimes an *Ecce certum facientis*; a Behold of Assurance: as Genes. 1. 29. BEHOLD, I haue giuen you every herbe bearing seed, &c. These and seuerall more be the Acceptions of this

this word, BEHOLD, in the Scripture; some whereof are agreeable vnto it, as it is in this Text; which notwithstanding I shall not seuerally prosecute by way of *Preface* vnto the *Matter* following: onely from the common vse of the word wee may obserue, that, whereas wee haue this *Note of Invitation* proposed in the first place, there is some matter of consequence worthy of our *Notice* following after; and that is the *Proposition* before mentioned; namely.
All things are become new.

wherein	}	1. The <i>Subiect</i> ; in
are con-		this terme, <i>All</i>
siderable		<i>things</i> .
as the <i>Parts</i>	}	2. The <i>Predicate</i> ,
thereof.		or <i>Attribute</i> . Be-
		come <i>New</i> .

I shall speake of these two jointly, and therein shew how some things *Doe*, & how other things *Ought to Become New*.

This Terme	}	1 The things
(<i>All things</i>)		that are besides
noteth to vs		Man.
		2 Man himselfe

The things besides Man are	}	1 <i>Times</i> and <i>Sea-</i>
		<i>sons</i> .
		2. <i>Those things</i> ,
		which haue
		<i>Times</i> and <i>Sea-</i>
		<i>sons</i> agreeing to
		them. Of

Of all which Wee may generally conclude in the Phrase of our *Apostle* , that in their Turnes they haue their *Renouation*, they *Become New*.

True it is, Which *Solomon* speaketh, *Eccles. 1. 9.* that there is no new thing vnder the Sunne: that is, there is nothing now which hath not beene heretofore; for so it followes *ver. 10.* Is there any thing whereof it may be said, see, this is new? It hath beene already of old time, which was before vs: so that in this respect there is nothing *New*: for that were indeede to make the *Creation*, Gods owne proper worke, imperfect: yet the things, which are, may bee

B 3 said

said to *Become new*, which is the *Phrase* of our *Apostle* in this place, noting vnto vs a *Renewing* of the things, which are; and not a *New producing* of the things, that were not.

In this *Sense*; first *Tymes* and *Seasons* become *New*. For we know that the *Moone* is appointed for certaine *Seasons*, and the *Sun* knoweth his going downe. *Psal. 104. 19* Whence it comes to passe that wee haue *New houres*, *new daies*, *new weekes*, *new months*, *new yeares*: that is, the *old renewed*. And, as *times* & *seasons* are thus *renewed*, so are likewise those things, which haue *times* and *seasons* agreeing to them.

And

And these
are

{	1	Actions and la-
{	2	The Fruits of
{		them.

Both *Renewed*: the first for the second; and the second in recompence of the first. Thus the labouring man, recalling his former travailes, reioyceth (with the sunne) to runne his course; and at the expected season reapeth the *New fruits* of his endeavours; the earth bringing forth *Anew* to him *Grasse*, and *Corne*, and *Hearbs*, with such other *Fruits* as God hath appointed for the Service and vse of *Man*. Thus all things besides *Man* become *New*: but doth *Man*, for whose

take all these things renewed are become *New* too? Hee either doth or should so; for these in respect of *Him* are but as *shaddowes* and *resemblances*; tis Hee, that is the *Substance*; Hee, that must make vp the Principall part of these similitudes leading vs vnto *Newnes* of life.

If we looke into *Rom. 8. 22.* wee shall finde that the whole *creation* is said to grone: for indeede the *Bondage* of *Corrupti- on*, the *burden* of *sinne* is very heavy and grievous: but, if wee consider aright, wee shall perceiue, that tis *Man*, which hath drawne this burden vp- on the Creature; tis *Man*, that
is

is out of order; *Man*, that is corrupted; *Man*, that is growne as old in sinne as the world in yeares: and therefore tis *Man*, that must be set right againe; tis *Hee*, that must bee cleansed; tis *Hee*, euen sinfull *Man*, that must become *New*. And indeede if *Hee* bee once right, then are all things well: if *Man* be once *Renewed*, there is nothing any longer *Old*: for *Hee* hath, as it were, all other things contained in *Him*; being (as he is called) that *Microcosme*, or *lesser world*, the *Epitome* of nature and of the workes thereof; so that if *Hee* bee *New*, then are all things so.

Now

Now *Man* is said to become *New*; first *Inwardly* in the *Roote*, by Iustification; and thus are *Infidels*, men not called before, said to become *New*, when by the power of Gods spirit they are converted to the faith of Christ.

Next, *Outwardly* in the *Fruite*, by sanctity and holinesse in life; and thus are the *Regenerate*, the Iustified members of Christ, againe said to become *New*, when, leauing the deceitfulnesse and allurements of sinne, they devote themselves vnto God in a renewed conversation, by conforming their liues vnto His word as the rule thereof. This

Renova-

Renouation, this *becoming new*, this *Amending* of our liues in the feare of God is that, which here I intend breifly to vrge; and, for the more vſefull diſpatch thereof, ſhall endeavour plainely to ſhew.

1 The *Neceſſity*, why wee muſt become New.

2 The *Manner* how, or the *Particulars*, wherein this *Renouation* ſhould conſiſt.

3 The *Meanes*, whereby the ſame may be effected.

4 The *Fruits*, which will ariſe therevpon.

The *Neceſſity* of this duty will appeare from the conſideration of the ſeverall vrging reaſons perſwading vs there-

vnto

vnto. And these may bee drawne.

First, from those *examples*, that are afforded to vs in Nature it selfe. The *Sunne*, without failing, measureth out vnto vs *New daies & New yeares*; the *Moone* *New months*; and the *Earth*, for our Instruction as Well as profit, is in the appointed season adorned with *New fruits*; which indeede are but as so many resemblances, to shew vnto vs, what *Man* should be; *A new creature*. It is a rule of the Philosopher, that *In natura nihil est superfluum*, there is nothing in nature superfluous: which rule is here made vnquestionably true; for

for in nature there is nothing, but some good vse may bee made thereof; wce hauing therein so many Arguments pressing vs to the *Renewing* of our Conversations. For if God for *Mans* vse and profit cause all these things in their appointed seasons to be *Renewed*, shall *Man*, for whose benefit all these things *Renewed* are, remaine *Old* still, and haue nothing in him *New*, except it be some *new sinnes*; *new Idolatries*, *new prophanations*, *new murders*, *new blasphemies*; or the *old renewed*, to provoke God afresh? Nature it selfe will teach you, saith *S. Paul*, that if a man weare long haire it is a shame vn-

to him. 1 Cor. 11. 14 Wee may vse the like argument and say; that, if any man grow *Old* in Sinne, as he must in *yeares*, Nature will accuse him of a shamefull neglect, in not hauing better learned *God*, and the necessity of a *renewed* conuersation before *Him*, even from his *Workes* of *Nature*, which are made therefore manifest to him to guide and instruct him; for Nature doth freely offer it selfe, as a guide vnto vs, and blind are they, who see not how to follow it. It is, we know, a common observation, that God hath two bookes to instruct vs. The one is his booke of *Scripture*,
Wherein

Wherein we may (and happy are they, which therein daily doe) reade and consider the summe of their Duty and the mystery of their redemption. The second is his booke of Nature, written with his owne hand in the fixe daies of the *Creation* : a volume as large as the world it selfe; but every *Page* therein plainly teaching *man* the knowledge of God, and the necessity of his owne becomming *new* in his sight. And *S. Chrysostome* seemes to make *this* the very drift of our Apostle in this *text*; *S. Paul* (saith he) draweth a new argument from nature it selfe, to lift vp the mindes

minde of these *Corinthians* from the things here below to God above, the maker of them, to teach them from these what they should be towards *Him*, namely, in Christ *new creatures*. The necessity of which *Renovation* will farther appeare by a second reason, drawne from the *Expectation* of God requiring it of vs. *God expecteth*, and therefore tis necessary that wee should become *new creatures*.

Now that God expecteth from vs a renewing of our conuersations, a *reforming* of our liues, wee may plainly reade in his other *Booke*, before mentioned, namely his
booke

booke of Scripture, whercin we shall meete with *Precepts*, and *Threatnings* and *Judgements*, and *promises*, and the *Mercies* of God: all which are but as so many *call*, and *warnings*, & *gracious invitations* to an *A. mendment of life*.

First, a *precept* or *Commande* we haue, recorded by *S. Paul* *Ephes. 4. 24.* where the *A. postle* telleth vs, that wee are taught in *Christ* to put on the new man, which after God is created in *Righteousnesse* & true holinesse; wherefore (saith he) putting away lying speake every man truth; be angry and sinne not; giue not place vnto the Diuill, &c. in all which we are by the *H.*

C Ghost

*Ghost plainly commanded to re-
new our conversation in true
Holinesse and righteousness
before God. And the same A-
postle will farther tell vs 1.
Tim. 1. 5. that the end of the
commandement is Charity out of
a pure Heart, and a good Consci-
ence, and faith vnfained. So that
where a Precept or Commande
is, there must bee Obedience;
especially when the commande
proceedeth from God him-
selfe, whom we cannot dis-
obey, but with the losse of our
first loue, and the hazard of
our owne safety: when God
therefore requireth vs to be-
come new men, as here and
elsewhere he often doth, wee
carefully*

carefully should endeavour to be such: for *precipientium Authoritas & preceptorum qualitas attendenda est*, saith Bernard: the Authority of the commander, and the condition of the commande it selfe are diligently to be regarded. Now God, who requireth this duty at our hands, is that *Greatnesse*, which knoweth no deniall; and his commande is of that condition, that as it tendeth to his owne glory, so is it likewise for our good and salvation: wherefore, as God *expecteth*, so it is necessary in regard of the *Precept* that wee should become *new*.

Secondly, that God expe-

C 2

cteth

Eteth and requireth this of vs
will farther appeare by his
Threatnings against sinners, &
his *Iudgements* vpon man for
sinne. *Woe*, saith the Lord. *Isai. 5.*
18. there is his threatning.
A *woe* there is for *corazin* and
Bethsaida; for *Edom*, *Moab* &
Nebo: A *woe* for the *Idole shea-*
phards and blinde *Guides*; for
the *Deceitfull Lawyer* and hy-
pocriticall *Pharisee*; and gene-
rally a *woe* for all, that sinne
with greedynesse, and still
draw iniquity with coards of
vanity. Neither is there a bare
pronouncing of *woe*, but a mi-
sery inflicted too; *Iudgement* as
well as *threatnings*: *Sodome* and
Gomorrah, with the citties a-
bout

bout them, set forth for an example, suffering the vengeance of eternall fire Iude 7. all which woes and Iudgements, with many more, are written for our Admonition, that wee should not *lust* as they *lusted*, nor be *Idolaters*, nor commit *fornication*, nor *tempt* Christ, nor *murmure*. 1 Cor. 10.6. So that the *threatnings* and *Iudgements* of God vpon sinners, recorded in the Scripture, were not only for the Punishment and Destruction of those, on whom they fell, but also for warnings vnto vs, to driue vs, with *Lot*, out of wicked *Sodom*, to terrifie vs from delighting in sinne, and to shew

what we must be, if wee will be accepted of Him; *New creatures*. Wherefore, as God requireth, so tis necessary, in respect of his *Threatnings* and *Judgements*, that wee should become *New*.

Thirdly, As in the two former, so doth he likewise manifest his expectation in his *Promises* and *Mercies*, which are as so many gracious *Invitations* to become *New creatures*. To reckon vp all the *promises* of God were farre to exceede. Saint *Paul* hath recorded one, which may serue for all the rest. *Come out, & bee yee separate, and touch not the vncleane thing,* saith the Lord; and I will receiue

ceiue you, and will be your father, and yee shall be my Sonnes and Daughters, saith the Lord Almighty. 2. Cor: 6. 18. If God be once pleased to be our Father, wee can then pray for no more, then to become obedient children and to bee thankfull: this hee hath promised to bee, if wee become *New creatures* before him; and his promises faile not; for his *Mercy* will make them good, and that lasteth to a thousand generations of them that loue and feare him *Exod: 20. 6.* Hence Eternall life is said to be the end of the Commandements. Our obedience indeede is the first end thereof,

as I noted before: but that is directed to a second, namely our salvation; and both vnto a third, as the chiefe and principall, which is Gods Glory. In respect of our selues then the end of the commandment is salvation, which God is pleased, not only to *Promise*, but also in *mercy* to make good vnto vs vpon our *Newnes* in conversation: yea therefore are his *promises* and *mercies* made knowne to vs, that to with a chearfull readinesse wee might become *new creatures* before Him: for that is the vse which *S. Paul* makes of them, as wee may reade 2. Cor. 7. 1. Hauing therefore these

these *Promises*, saith he, (name-
ly, that *God will bee our Father*,
&c. as it is in the end of the
precedent chapter) what must
wee therevpon doe? *Let vs*
cleanse our selues from all filthi-
nesse, perfecting holinesse in the
feare of God. It is doubtlesse (if
wee know it) our great happi-
nesse that wee haue so many
Promises and *Mercies* proposed
to vs: and wee must farther
know, that tis but our boun-
den duty to embrace them,
and to make a sanctified vse
thereof. Having therefore
such gracious *Invitations* to
become *new creatures* in the
sight of God, let vs not cast off
his free *promises* and *mercies*
by

by growing *Old* in our finnes; but let vs rather turne to Him, who so *lovingly* inviteth vs, & who therein plainly shewes, that he desireth not our destruction, but that we should *Returne* and *Liue*: this desire of His includeth his *expectation* of our obedience. Wherefore, as God *expecteth*, so tis necessary in regard of his *promises* and *mercies*, that wee should become *New*. Thus haue I laid open my second *Reason*, taken from the expectation of God himselfe; which is clearely manifest (as it hath beene shewed) in His *precepts*, *threatnings*, *iudgements*, *promises*, and *mercies*; by all
which

which wee may see that God requires, and that tis *therefore* vndoubtedly necessary that wee become *new creatures*.

Thirdly this necessity will yet farther appeare by a 3^d reason drawne from our *vocation* to the faith of Christ, and our *Justification* by his merits; the very end whereof (next vnto Gods glory and the salvation of our soules) is the *Amendment* of our liues.

What is our happinesse, in that wee are called to bee the members of Christ, we shall never fully vnderstand till we come at the last to receiue the Crowne thereof, when wee shall see God face to face, and
knowe

knowe him as we are knowne: yet may wee in some measure bee sensible of it; for wee know that we are *Thereby* freed from that Egyptian bondage and Thraldome of sinne, as *S. Luke* for our comfort, hath recorded in the words of our Saviour. *Luke 4. 18, 19.* This day, saith Christ, is *This Scripture fulfilled in your eares*: but what Scripture? That, which the Prophet *Ijaiah* had foretold of him; namely, that *Hee was sent to heale the broken hearted, to preach deliverance vnto the captiues, and recovering of sight to the blinde, and to set at liberty those which are bruised: all which benefits acru*e to those that
are

are *called* and made the Iustified members of Christ. Wee then haue receiued liberty, being made Heires of the covenant of Grace: but to what end? that wee may doe what we list, and walke as we please? Shall wee freely sinne, because wee are vnder grace? *S. Paul* will take that off with a *God forbid. Rom 6. 15.* for that were to turne the grace of God into wantonnesse, and to vse our liberty, wherevnto we are called, or rather to *Abuse* it for an occasion to the flesh *Gal. 5. 13.* We rather should walke as *S. Paul* exhorteth his Ephesians, *cap. 4. v. 1.* *worthy of the vocation wherewith wee are called:*

wee are made the members of Christ, the adopted sonnes of God, therefore (to make good our calling) ought wee to liue as His children, His servants; not seruing our selues in the *flesh*, but him in the *spirit*: for the immediate end of our *conversion* is and ought to be a regularity and reforming of our *Conuersation*; and therefore in this respect tis likewise necessary that wee should become *new*.

Fourthly, A fourth reason (and that vrgent enough) to proue and perswade the same, may be taken from the consideration of our owne Condition for, if wee looke well at home

home, wee shall every one of
vs finde within himselfe à
Soule that needs *Repentance*; &
which may therefore iustly
call vpon vs for this *Renovati-*
on. That wee daily sinne, I
suppose no man so much as
doubteth, especially if he con-
sider, what it is to be the *sonne*
of a *transgressing Adam*: for, al-
though a man may bee *sine*
querelâ, yet he cannot bee *sine*
peccato; as *S. Austine* speaketh:
so liue hee may, as that the
world shall haue but little to
say vnto him; hee may carry
himselfe without offending a-
ny, and so be accounted, with
Zacharias, *blamelesse*. *Luke* 1. 16.
Thus he may bee *sine querelâ*,
not

not deseruing any complaint of man against him; yet cannot he be *sine peccato*, without offence against God: for *Hee* will sti'l behold iniquity, and that manifold, even in his best Actions; which indeede, without the Advantage of a gracious acceptance, could be in themselves nothing but *Sinne*. Now those finnes, whereof wee stand guilty and which wee daily commit (though sometimes we know it not) What are they but as so many *partition-walls* betweene God and vs, as *S. Bernard* calls them; which hinder vs from sending vp acceptable prayers vnto Him, and stop likewise the
the

the beames of his gracious fa-
vour from descending downe
vpon vs. *Christ* indeede hath
taken away that great wall of
separation, that our sinnes had
made, but, if wee rightly con-
sider, wee shall see that by our
daily transgressions Wee doe
but seeke, as farre as in vs ly-
eth, to build it vp againe: and;
while wee thereby keepe off
the mercies of God from vs,
wee kindle in our hearts no-
thing but sinfull Lusts & De-
sires, which are a fire, saith
Chrysostome, *Lachrimis extin-*
guendus, that is to bee quen-
ched by the teares of repentance:
And, because we daily sinne,
therefore, saith one, our
D whole

whole life should bee accounted but as one day of *Repentance*, and this *Repentance* the worke of that *whole* day. And surely while wee neglect this, wee either doe or would forget our owne customes; which might, if well considered, bee very vlesfull to put vs vpon this course of *Renovation*: for because our Hands daily contract soyle; and our houses dust, and sometimes decay too; doe wee not therefore daily *sweepe* the one & *Cleanse* the other, and *Repaire* and *Build*, as need requires? hence then let vs admonish & teach our selues: we *sweepe*, and *wash*, and *repaire*, and all because
there

there is neede: **L**ooke now into thine owne Soule, search the corners of thy heart; and (if thou haue a Christian eye) see What *contractions* are there, what multiplied *Heapes* of Iniquities, what *Ruines*, and *Decayes*: *Darkenesse* in the vnderstanding, *Perversenesse* in the will, and affections, good desires well nigh lost: and then tell mee (if thou haue a christian feeling too) whether now thou ha'st not cause enough to *sweepe*, and *cleans*e, and *repaire* thy heart by a daily *Renovation*. The world perhaps may tell thee that all is well; yet deceiue not thy soule; for there is a *Conscience* within,

D 2 which

which cannot be bribed, that will tell thee tis otherwise: and, *si conscientia criminis mordet laus mundi parum prodest*: to be soothed vp by sinfull men, like vnto thy selfe, will but little availe thee, when thine owne conscience shall accuse thee of transgression, & plainly shew that there is need of Amendment. Wherefore, in regard of our owne *soules*, and the *sinfulnesse* thereof, it is necessary that wee should become *New*.

Fiftly, a fifth reason to proue this necessity may be taken from our vtter *Indisposition* to receiue any future good vntill such time, as wee bee
thus

thus *Renewed*. It is a rule in *Philosophy*, that *Intus apparens prohibet alienum*: That, which is first in, doth commonly keepe out the rest. If the Di-
vell can but get and retaine his hold in our heart, he Will then suffer none to come there but such as are like himselte. First therefore wee must *out* with *Him*, & then shall good Instructions take place the better, and become the more profitable vnto vs. So much our Saviour Christ hath noted, *Matt:9.16*. No man, saith Hee, putteth new cloath vnto an old garment, for then is the rent made worse; neither doe wee put *New wine into old bottles*,

for then shall they breake, and both perish; but *New wine must be put into new bottles, and both are preserved*. *Christ and Belial, sanctity and sinne, the Divill and Goodnesse can never dwell together; but there must, there will be a Rent, a Division betweene them: Out therefore With those Old sins, which haue dwelt so long in thy heart, that so thou maist the better receiue and make vse of those good Motions and Instructions, which tend to the Perfecting of Holinesse; and which otherwise will be vnto Thee but as so many Pearles cast before swine: and therefore in this respect it is likewise*

Wise necessary that we should become *New*.

Sixtly, A sixt (and the last) Reason to vige the same may be taken from the common Practise of our Adversary the Divill. *Hee* is that *envious* man, which soweth in the field of our hearts the Tares of corruption whiles wee sleepe securely in our sinnes; His *Deuises* to withdraw vs from the performance of this Duty, are as many, as wee can meete with Helpes to further vs in it; and, He being (as he ever hath beene) a professed enemy vn- to all goodnesse, wee may even *Thence* learne and know, that tis most necessary wee

D 4 should

should endeavour to become
New creatures.

So that now if any shall
aske, why hee must amend his
conversation? I will answer
Him, that, which way soever
hee lookes, hee shall meete
with some Argument to vrge
the Necessity. If *aboue* him-
selfe; *There* is a God who calls
for it by his *Precepts*, who
Warneth & *Driueth* vs to it by
his *Threatnings* and *Iudgements*;
and who *Allureth* vnto the
same by his *Promises* and *mer-*
cies. If *within* himselfe, there is
a *Soule*, that needes it, and a
Conscience that will tell him so.
If *below* himselfe, yea if *round*
about him, there stand the
workes

workes of Nature to leade him to it; and *there is likewise a Divill*, that still *Opposeth & seekes* to divert him from it. So that in regard of God requiring it, and our owne *Soules* wanting it, and the *Divills* destructive policies against vs to prevent and withstand it, tis vndoubtedly necessary that wee should by all good meanes labour to become *New creatures*. Thus haue wee seene, by way of *Perswasion*, the necessity of becoming *new*. In the next place wee are to consider, by way of *Direction*, the *Manner how*, and the *Meanes whereby* the same may be effected.

For the first, to become
new

new in this place (as before hath beene shewed) is to *Amend* our liues, to *Reforme* whatsoever hath bin amisse in our conversation: which indeede is the same with that Duty of *Repentance*, that is so much preached and spoken of, and so little practised. To a right performance whereof 3 things (saith *Piscator*) are required.

1 *Displicentia vitæ anteaetæ*; A disliking of our former life.

2 *Studium Gratia*; A desire of Gods mercy and grace for the disposing of our hearts to a Better conversation.

3 *Propositum sancte progrediendi*; A firme resolution, not only to *Beginne*, but also to *Continue*

tinue in a better courle. So that, if wee as wee ought, will become *New* indeede, we must haue respect vnto the *Time past, present* and to *come*. In regard of the *Time past*, there must be an *heartty sorrow*, vpon due examination, for whatso-
uer hath beene done Amisse before: in respect of the *pre-
sent*, a *diligent endeavour* to bee better settled, &, for that, which is to *come*, a *Resolute purpose* to continue so vnto the end. For to be *Renewed* presupposeth a *Remouall* of what is *Old*; therefore must wee cast away our *Old* sinnes: it consisteth in a better *composing* and *setting in order*; Therefore must wee labour to
bee

bee furnished with *Goodnesse* instead of them: And it *requi-
reth* a *continuall care* that wee grow not *Old* in our *finnes* a-
gaine; and Therefore like-
wise must wee resolve to re-
maine *such* in the *future*, as we
desire to become in the *Pre-
sent*.

The two former (namely,
the *Renouncing* of *sinne*, and the
entertaining of *sanctity* in the
room thereof) must be done
not in one *Part* alone but in
the *whole*: there must be a ge-
nerall *renewing* of the *whole*
man; of the *Heart*, and what-
soever proceedeth from it.

The *Renewing* or *Reform-
ing* of the *Heart* is tearmed by
Saint

Saint Paul the *circumcision* of it: which is that *circumcision* alone, that God doth now require at our hands; for true *Circumcision* now is not in the *Flesh*, but *that in the Spirit*. Rom.2.29. And indeede if wee will make right vse of our Saviours *circumcision* (which wee *this day* celebrate) wee must learne and labour to bee Circumcised in our Hearts, & so to become *New creatures* In and To him.

Now the *Heart* (according to the Scripturall acceptioun of the word) includeth the *will* and all the *Affections* of man: so that, if wee desire to become fully *New*, we must
in

in the first place haue *New thoughts, new Meditations, new desires*; and then like *Fruits* proceeding from them; name-ly, *new words, and new actions*: for, as wee daily sinne both in our *Thoughts, and words, and Deedes*, so must there be a *Renewing, a Reforming* of them all, if wee will become perfectly *New*.

To endeavour the *renewing* of our *words and deedes*, without a former *Refining* of our *Thoughts*, were but to *Pretend*, not seriously to *Purpose* a *Renovation*: for *Cogitatio orationis fons est*; our *Thoughts* are the *Fountaine*, from which our *words & actions* flow: where-fore

fore, if *They* bee still troubled with the *Corruption* of sinne; *These* cannot runne so cleare as to haue no *Tincture* of impurity. Or (if you will) good *Thoughts* are vnto *Like words and actions*, even as the Coale vnto the Flame; if the *one* bee extinguished, the *other* appeares not. Wherefore, that wee may become *new* as wee ought, wee must in the first place *reforme* our *thoughts & desires*: and therein we shall finde matter enough to worke on.

When I was a *Child*, saith *S. Paul* 1 Cor. 13. 11. I thought as a *Child*, yea and *did* so too. The case is ours, but in a farre greater measure of infirmity:

firmity: for, when he became a *Man*, he put away *Childish* things, as *Himselfe* there testifies: But wee, that after a long *Institution* (in a glorious sunshine of the Gospell) should now bee compleate men, fall backe againe to bee *Babes* in Christ, and to *Thinke* as *Children*; to imploy our *Thoughts* on *Vanities* and *Folly*; to *thinke* with those *Psalm 49 11.* that our houses shall continue for ever; and, with *Haman, Esther 6.6* to set on worke our *Meditations* about expected *Honours* and *Preferments*; who *Thought in his Heart* (saith the Text) *to whome would the King delight to doe Honour more then*
to

to my selfe. Neither doe we only thinke as Children in Christ (that is not the worst) but sometimes too as men, that haue no reference to him; as *Atheists*, as men without God; when *God is not in all our thoughts*: as the Prophet David speaketh Psal. 10 4. Such are our thoughts of malice and murder; when, with Cain, we thinke to cut off righteous *Abell*; and with *Jshbibenob*, to slay David, 2 Sam. 21. 16. Such are our thoughts of Rebellion, when wee curse the Lords Annoynted in our Thoughts. Eccles. 10 20. Such are our Thoughts of Adultery and Vncleanesse; when wee Thinke on a wan-

ton Harlot to *Lust* after her. *Matt. 5. vers. 28.* Such are our thoughts of *deceite* and *falshood*, when we *imagine* in our hearts *mischievous plots* and *devices* to *circumvent* our neighbours. Such be our *vniust Thoughts* of *covetuousnesse* and *Discontent*; when with wicked *Abab*, wee are *troubled* on our beds how to get *Naboths vineyard*. 1 *King: 21. 4.* and Such are our *Prophane thoughts* against *God* himfelfe, when we *Thinke Him* (though in vaine) to be *such a one*, as our *selues*, that can bee *deceiued*: *Pfal: 50. 21.* And these *Thoughts* of ours although the *Divell directly* see not, (for that belongs to *God alone*

alone) yet our owne woefull experience can sufficiently tell vs, that hee often fitteth vs with occasions answerable therevnto; and we may *thence* imagine, that (by obseruing our temper and complexion) Hee comes very neere vnto them. Matter enough then we haue to be reformed in our *thoughts*, and the *necessity* is no lesse *urgent*. But happily a *carnall worldly minded man* will say, I may securely *thus Thinke* and *Meditate*, because the World perceiueth it not: be it so; yet *God* doth, which is more: but however; Darest thou to boast hereof, and to say vnto the World, that *such*

as these, are thy *Thoughts* and *Desires*? If not, then let the *Fathers Rule* be thy *Remembrancer*, *Quicquid pudet dicere, pudeat & cogitare*: If thou blush (as doubtlesse thou wilt) to make it openly knowne, that thy *Drifts* and *Intentions* are either *Bloody*, or *vnchast*, or *Rebellious*, or *Deceitfull*, or *Coveting*, or *Prophane*, then forbear and tremble to *Thinke* of these things in thy *Heart*. But *How* (saith the well disposed *Christian*) shall I *Rectify* and *Renew* my *Thoughts* being thus perverted? *Pliny* will giue thee a good rule for that: *Homines aut Mortalitem, aut Immortalitem cogitare debent*, saith hee;
men

men should ever be *Thinking* either of their *Mortality*, or of their *Immortality*. If of the first; then *Bethinke* thy selfe (as S. Bernard directeth thee) 1. *Vnde venis*, whence thou art derived; namely, from *sinfull Adam*, & *erubesc*, and blush at thy fall. 2. *Vbi sis*, where thou art, namely, in a *vale of iniquity*; & *ingenmisce*, and so bewaile thine owne misery 3. *Quo vadis*, whether thou must; namely, vnto the *Graue*; & *Contremisce*, and then *Tremble* at thy Danger. And thus shall thy *Thoughts* make thee truly *Humble* in the sight of God. But, if, on the other side, thou *Thinke* and *Meditate* of thy

Immortality, of thy Soule, which must remaine somewhere for ever; then lift vp thy heart in pious *Thoughts* and *Meditations* to Him, that hath redeemed it; to Him, that *Sanctifies*; to God, that must receive it: *Thinke* then seriously of thy waies, & turne speedily vnto His Testimonies; as *David* hath directed thee by his owne example, *Psal.* 119. 59. For There shalt thou learne to *Thinke* no more of malice, or lust, or deceit, or coveting, or *Prophanation*; but rather to settle thy *Meditations* on *Sobriety* towards thy selfe; on *Loue* and *Mercy*, & *Iustice* towards thy *Neighbours*; and on *Piety* and devotion

on towards God. Thus we must
Thinke and Meditate, if we will
haue right, if *New thoughts:*
for *Turpes Cogitationes vitare*
non potest, qui Honestas non habet:
if wee Thinke not of Good
things, wee shall of *Bad*; if
God be not in the Heart, the
Divell will be there: Where-
fore, if thou wilt be happy in
the *One*, cast out the *other*.
Thinke no more, as thou hast
done, to thriue by Deceiuing;
Thinke no longer to make thy
selfe secure by intrapping, en-
snaring, and circumventing
others; *Imagine* not to main-
taine thine owne credit by
slandring thy Brother: In a
word, Thinke not in thy

heart to be *Accounted* Good, much lesse to *Bee* so, by doing Evill. But make way for *New desires*, new *Affections*, and then *New fruits* will quickly follow: if once thou kindle this *Coale* of *New Loue* within, there will come forth a *Flame*; if *New Thoughts*, there will soone follow *New words*, and *Actions*: And 'twill be therefore the lesse needfull to adde much concerning *These*, and the *Renewing* of them; for, if the *Thoughts* of the Heart be once set right, our *Words & Actions* are seldome out of order.

Yet wee know, that sometimes a *coale* (though quicke in it selfe) is vnhappily smothered

thered before there breake
forth a *flame*; a *Fountaine* now
and then blocked vp, and so
the *current* is lost; good *desires*
many times corrupted; before
they can proceede so farre as
to appeare in our *Speeches* and
Practises: for tis the *preventing*
Policy of the Divill, if he can
but once guesse at an intended
Reformation in our *Thoughts*,
to vse all his mischievous de-
vices, that so hee may stop it
from going *farther*, and then
tis lost *there* too. It will not
therefore bee amisse to shew
farther in a word, that (for the
perfecting of this *Renovation*) we
must labour to *reforme* and *re-*
new our *words* and *actions*, as
well

well as our *Thoughts* and *Desires*.

Saint *Austine* (to manifest vnto vs the Abuses, that are visuall in our *Speech*) distinguisheth of a five fold *Tongue*. There is, saith he, *Lingua impudica, vaniloqua, dolosa, maledica, et dissoluta*: An *Immodest* or *Vnchast Tongue*; A *vaine* or *foolish Tongue*: A *treacherous* or *deceitfull Tongue*: A *slaundring* or *iniurious Tongue*: and, A *dissolute* or *Prophane Tongue*.

The *Immodest* or *vnchast* may be called a *Fiery Tongue*. *Jam 3.6.* for tis set on fire by the sinfull *Lusts* and *concupiscence*, that is within: or else it may be tearmed an *infectious*,

a *poysoning* Tongue; because it oft times stirreth vp vnchast desires in those, Which heare it. The vaine or foolish is a *Perverse* Tongue *Prov: 17. 20.* which will vtter all its folly, notwithstanding any *preiudice* Whatsoever. The crafty or deceitfull is a *Lying* Tongue, *Prov 6. 17.* a *flattering* Tongue, *Psal. 5. 9.* a *Double* Tongue, *1 Tim. 3. 8.* the slaundring or injurious is a *Scourging* tongue: *Iob: 5. 21.* a *Sharpe* tongue *Psal. 140. 3.* a tongue *whetted* like a sword: *Psal: 64. 3.* And the Dissolute or Prophane is an *unbridled*, a *Raging* tongue *Hos 7. 16.* a tongue that will needs *prevaile* against God Himselfe;
Psal.

Psal. 12. 4. And all These Tongues too often sounde loud amongst vs. In our Speeches then we haue a Large subject for a Reformation.

Pass wee from These vnto our *Actions*, & wee shall finde them as differently *evill*, as are our *thoughts* and *words*: for, as there is a *lustfull thought*, and an *Immodest tongue*, so is there an *vnchaste practise* too: if the *Heart* conceiue, and the *tongue* vtter *vanity*, *falsehood*, *wrong*, or whatsoeuer of that sort; there will not be wanting a *Diligent Hand*, and a *swift foote* to put the same in *Execution*.

Now, to *Reforme* all this, & so to become *New*; not only
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in our *thoughts* and *desires*, but also in the *Expressions* of them, which are our *words* & *deeds*: Saint *Pauls* rule (before mentioned, *Ephes. 4*) may serue as a full *Direction*. Putting away lying, saith he, *speake every man truth vnto his neighbour: bee no more angry beyond measure: steale no more: Let no more corrupt communications proceede from you, &c.* But, laying aside whatsoeuer is hurtfull, take in steede thereof that golden chaine which the same Apostle hath made, *Gal. 5. 22.* Consisting of the fruits of the spirit; as *loue*, *meekenesse*, & the rest there mentioned, and (as the wise man exhorteth his sonne

sonne, Prov. 6. 21.) binde it vp-
on thy Heart, tie it about thy necke;
for, when thou goest, it shall
leade thee, when thou sleepest,
it shall keepe thee; when thou
awakest, it shall talke With
thee, and make thee accepta-
ble in the sight of God. Then
shalt thou be renewed whol-
ly, and then maiest thou with
comfort say vnto thy soule,
that *All things are become new,*
when *thou thy selfe* art become
New in All.

And, being once thus Recti-
fied, knowe that in the last
place there must bee *studium*
sanctè progrediendi; and there-
fore resolue (as God shall ena-
ble thee) ever to continue so:
for

for as wee must be *cleansed*, & become *Holy*; so must wee likewise labour to *perfect* holiness, as Saint *Paul* speaketh. 2 Cor 7.1: Now *finis coronat opus*; tis the *end*, that brings *perfection*; and tis *continuance*, a well guided *perseverance* that must reach vnto the *end*: wherefore, be *New to Day*, but remaine so to *morrow* too: become *New this yeare*, but let the next yeare finde thee *such*; and then maist thou truly say that thou art become in *All things*, and *Alwaies*, and therefore *perfectly new*. The *meanes*, whereby the same may be effected, are in the next place to be considered.

These

These *meanes* are diverse; but there are two rules in the Scripture, which will direct vs vnto the principall thereof. The first is recorded by Solomon, Prov. 19. 15. *An Idle soule, saith hee, shall suffer hunger: the second is mentioned by Saint James c. 1. v. 17. Every good and perfect gift is from above.* The first rule holdeth true, as in matters *Temporall*, so likewise *Spirituell*: in Both, if a soule be idle, it shall *suffer hunger*, it shall alwaies bee in want: It may seemingly desire, *Hunger*, and thirst after goodnesse; but, if it *Labour* not to obtaine the same, it shall still be without it. Our first *meanes* then is
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our owne *Endeavour*: we must *Labour* and bee *diligent* in *frequenting* *conscionably* the House of God; in making *right* use of his *Word*, and in *Communicating* *constantly* at his table for *These* *meanes* will both *direct* vs *vnto*, and *confirm* and *stay* vs *In* our *Newnesse* of life. But withall wee must remember, that every good and perfect gift is from *Above*, wherefore in the next place wee must betake our selues by *earnest* *prayer* *vn-*to God; Which is the second *meanes*; and necessarily required to make the *former* effectual: for tis not said here, that *wee* doe make all things *New*; but that they are *Become* or
F made

made new for vs. The word in the originall (*γενε*, are become) noteth (as most obserue) an act of Creation; a Creation, (saith *Aquinas* on this Chapter) not of Nature but of Grace; and that, not the first grace of Iustification in our conversion, for that is presupposed to be done before: but a second of Sanctity in our Conversation, which is here meant. Both belong vn. to God alone; for Hee only can Renew the Heart of man both by conversion and sanctification, who did first Create & make it. Hence the Prayer of David was; that God would Create in him a New heart to feare him: and wee must also pray

Pray, and that *Earnestly* (it we will become New men to God) that God will be pleased to make his *Word* and *Sacraments* powerfull & effectuall in vs, and perfect our Endeavours to the sanctifying & *Renewing* of the soule.

Herevnto we might adde a 3^d *meanes*; and that is in the course of our liues the *choyce* of *Such company*, as will desire & seeke to become *New* with vs; which indeede is both profitable and necessary: for Hee, that still associateth himselfe with *Blaspheamers*, with men of a *Dissolute*, *Slaundring*, or *foolish Tongue*, must not thinke to cast off & leaue at pleasure

his custome of *swearing*, of *backebiting*, of *Immodest* or *Idle* talking: in vaine doe men hope to bee *Sober* amongst *Drunkards*; and tis little availeable to pretend *Honesty*, as long as we cast in our *Lot*, and haue *one purse* with those, that are *Deceitfull* *Evill communica-tions*, saith Saint *Paul*, corrupt good manners; and the *infection* of *Dissolute companions* perverteth *Honest* Desires: if wee therefore will become *New* our selues, wee must not walke in the way with Those, who still desire to remaine in their old finnes.

Thus haue wee for Direction, seene both the *Manner*, & also

also the *Meanes* of this *Renovation*: we are now in the fourth and last place to consider the *fruits*, thence arising, by way of *Encouragement* to the more *speedy* and *chearefull* performance thereof.

When *Laban* would allure *Iacob* vnto his Service, his *Argument*, to encourage him, was that hee should not serue him for nothing, and therefore demanded of him what (according to his owne desire) his wages should bee. *Gen. 29. 15.* If the World were as ready to *perswade* true seruice, or to *recompence* the same where they finde it, they which labour, would happily find lesse

cause to obieſt the *withholding* of their *Hire*, then ſometimes they doe. But let *Mortality* faile (as it ever hath and will doe) tis notwithstanding of all moſt certaine, that *God* is *Bountifull* and *changeth* not: yet the *Divell* himſelfe (who ſeldome ſpeaketh true, never for the loue of Truth) even he will let vs know that *Iob* did not ſerue *God* for nothing. *Iob.*

1.9. Never yet was any man the *Worſe* (what ever in our *ſlothfull ſecurity* and *carnall delicatenesse* we may & doe miſconceiue) I ſay never any man the *worſe*, but many Degrees *bettered* by the Service of *God* duly performed. To runne o-

ver

ver punctually the *Fruits* thereof, were to enlarge this discourse into a second Sermon. One may serue for all the rest (being indeede as much as all) namely, that, if we become *New* and *Amende* our liues as we ought, our God is thereby *Glorified*: for so speaketh our *Sauour*, *Mat: 5. 16.* *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in Heaven: Our good workes, our Newnesse in Conuersation is that which tendeth vnto the Honour and Glory of God; which (if rightly considered) cannot but be, to*

a truly *Christian*, to a *Religious* and *Filiall* Heart, the *Summe* of all *Fruits*, the *utmost*, the *Only* end of all *Endeavours*. And surely (considering how *Unworthy* of our selues wee are, and how *little* acceptance our best righteousness, for its owne deserts, might looke to finde at the handes of God, it being (as the Prophet *Isaiah* speaketh) but as so many filthy ragges, & so no way profitable, no way acceptable) I say, considering this, tis encouragement enough (if any will suffice) for vs, sinfull Mortalls, to become *New creatures*, namely, that God will be pleased *Thereby* to be Honoured. Yet,

Yet, if the *Weakenesse* of *Mortality* either can or will looke no farther then *our selues*, wee shall *There* likewise see *vnparallel'd Profit; Benefits*, that cannot be equall'd. If any man shall aske me, what they are? I will answer him; they are all comprised in *This one*, the *Saving* of the *Soule*, the *drawing* of it out, as it were, from the *Bondage* of sinne to that *Glorious Liberty*, that *Happinesse* incomprehensible, which *Christ* hath purchas'd with his owne Blood.

If *These* or any *Other* Encouragements (though none more strong) can now perswade and allure vs to *Renew*
our

our conversations before our God, then shall wee most happily offer vp our selues an *Acceptable sacrifice*, a *Sanctified Gift* vnto God, that lookes for it. And happy that Man, who shall *thus* dispose of his owne soule: for if wee shall Thus become *New* in all things, then shall All things become *New* to vs: Wee shall haue in *This* life *new Mercies*, *new Blessings*; or rather, the *old Mercies*, and *Favours of God Renewed* to vs; And, when this life shall bee no more, we shall haue *New Heavens*, wherein wee shall, with a *New* company of *Saints and Angells*, sing for ever a *New song of reioycing*
vnto

vnto our God, in whose service We became *New creatures* here on earth.

Thou O Lord, who alone seest the hearts of all men, knowest that we are all full of corruption; and can of our selues doe nothing but sinne; be pleased therefore, O Father of Mercy; to make thy good word powerfull in vs to the casting downe of sinne and the Devices thereof, that so wee may thence learne to Renew our Conversations before Thee; and, by thy Assisting Grace, to bring forth the fruits of an Holy life, in some Thirty, in some Sixty, in some an Hundred fold, to the Glory of Thy name and the Salvation of
our

our owne soules, through Iesus
Christ our Lord and only Saviour.
Amen.

Glory be to GOD.
Good will towards
Men.

FINIS.

